

# BURN, OLYMPIA, BURN

A CONVERSATION WITH  
M-1 OF DEAD PREZ





## RBG CODE

1. No Snitching- Be very careful of what you say because all pigs don't wear uniforms. Whether you're doing dirt or not, don't tell on others people's dirt. Snitching helps the pigs, and when you help the pigs you're hurting the people. Know yourself and know your enemy.

2. Protect Self, Family, and Community at all Times- All we have is each other. Be prepared for self-defense 24-7. Train not sometimes, but on the regular to keep your fighting skills tight and your security awareness on point.

3. Each One, Teach One- Nobody knows everything, but everybody knows something. You can talk and tell, but it is better to show and prove.

4. Be Organized- Set a goal and make a plan from A to Z. Divide the responsibilities of the plan with the people that's willing to do the work. Make a chain of command so that decisions can be made and respected. Follow the plan to the goal.

5. Be Productive- We can't just talk the talk, we've got to walk the walk. As long as we know who our enemy is, and we protect ourselves, as well as we keep ourselves sharp and moving as one unit that is always building, we can't be stopped.

"The code is a basis for what we talk about in our music, and what we've seen as successful moves in the community. We didn't make that up, the Panther Party, the MOVE Organization, the Nation of Islam, different groups say, 'Here's our code, here's what we believe, our tenets of faith, our Ten Commandments, whatever.'" - Stic.Man, as told to AWOL magazine.

## RBG, DEAD PREZ LIKE LINCOLN

dead prez, the Revolutionary But Gangsta hip hop group that consists of M-1 (Mutulu Olugbala) and stic.man (Clayton Gavin), combine the swagger of Jay-Z, the hardcore aesthetics of Wu-Tang and Mobb Deep, and the educated lyricism of KRS-One to not just make political music, but to help organize social movements in the United States. Their practice and perspective draws on years of experience as community organizers in Tallahassee, Florida, and Chicago, Illinois before they formed as a hip hop group. To this day, they remain involved with community struggles. Pretty impressive for a group that has also recorded with the likes of Jay-Z and the Roots, and provided the soundtrack for Chapelle's Show.

This fall they are planning to drop a new album, Information Age. Their most recent work, Revolutionary But Gangsta Grillz, a mixtape with DJ Drama, is available to download for free online. The mixtape mostly features beats reappropriated from popular, commercial rap songs and reinfused with revolution lyrics.

dead prez, along with DJ/MC MikeFlo, recently preformed in downtown Olympia, at the Vault on 9/10 and the Cherry Loft on 9/11. This was their first time as a group back in Olympia since their infamous concert at the Evergreen State College on Valentine's Day, 2008. Before their show on 9/11, we had the opportunity to catch up with M-1 and ask some questions. In this interview, he shares his thoughts on where hip hop is at today, and its' potential use as a tool for resistance and liberation; his recent trips to Palestine; the election of Barrack Obama; and why dead prez considers Olympia, WA, "one of [their] revolutionary homes." Big shout outs to H.R. Paperstax (aka T-Cat aka Erika Marquez) for helping with editing and transcribing and to 2.5 House Productions for putting the show together.

The following is the full transcript of an interview conducted with Mutulu Olugbala (aka M-1) in Olympia, WA on 9/11/10. Excerpts were previously printed in the October issue of Works in Progress.



WIP: How did you first become politicized and how did you first begin to turn your political awareness into action and into community organizing?

M-1: I became politicized by the events happening in the world around me. You know, you come to understand that everything is political. Its just really having a critical analysis, or a world view that allows you to analyze whats going on around you, that develops your politics. And so my political awareness sharpened when I began to be aware of certain campaigns around me. I guess it started with food, with that kind of politic. And then economic politics, because I come from the working class, a poor community. I didn't recognize it at the time, but I just wanted to know: why are we so poor and why are we subjected to crack cocaine and why is the police all the time coming into our neighbors' yard and our yards? As I was elevating myself consciously, I guess it happened in like a spiritual way as well. And then food also became a question, because I started to question why people eat certain things. As I progressed I became aware of different organizations and different political views that were different than mine or that were the same. I united with some things that were able to explain the world to me from a point of view of a place that I could really understand, which was the point of view of the African attempting to really free himself from the chains of the system which has been set up to exploit African people, which is capitalism. *And then once I became aware of these things—and to give the world a diagnosis based on that scientific understanding of the world—my politics sharpened immediately.* I began to have a hunger for that kind of political understanding that—it wouldn't stop, you know—it was a hunger to understand the world from many points of views, not just my own. but coming from people who could unite and who also saw what, you know, what African people were going through. Whether you were black or white or red or yellow, whoever it was who could also see that and united. Because for many years it was like the elephant in the room—*oppression was like the elephant in the room*—and especially black oppression because its so blatant. And then when we began to all recognize it, I wondered who else recognized it besides me? What white people recognized it, what black recognized it, and all of that. Like I said, I was a late bloomer. I didn't learn about a lot of this stuff until I was 16 or 17 years old. I didn't grow up with Black Panther parents, or organizers, or in the Left movements. You know, I read Malcolm X when I

was like 16 or 17 years old. And then, like I said, my consciousness moved forward from there. I was actually in college by the time I started becoming active. I was 17 years old in Tallahassee, Florida, you know.

WIP: What was the first campaign you were involved with? What was the first organization that you joined?

M-1: Well, we *formed* an organization. Because we studied the Black Panther Party. We studied Maurice Bishop. We studied Malcolm X. We studied heroes. We studied the heroes, our heroes at the time. And we made an organization called The Black Survival Movement in Tallahassee, Florida, as I united with my brother Stic and we studied, wondering where the Panthers were, why they weren't active, and we decided that we would continue in their footsteps. Without knowing that there were organizations that were still on the ground who were quote-unquote "revolutionary organizations" that we could study who were still in formation now. We just developed our own, like I said, the Black Survival Movement. Which was taken possibly from one of the tunes of Bob Marley, the "Black Survivors." We organized that around the campus in Florida A&M, in Tallahassee, and organized membership. Ultimately though, we ran into a news organ called the Burning Spear newspaper, which is the new organ of the African People's Social Party, which is based in St. Petersburg, Florida. And we were in Tallahassee, Florida. We saw a kinship, a likeness in organization. We also saw that it was the mature form of what we wanted to do. So we joined whole-heartedly that organization, the African People's Socialist Party. Many of us did.

The first campaign, actually, was centered around police terror. I think maybe in the Tampa/St. Pete, Florida area. There were five men who were taken by the police and thrown in jail against their rights. It was some real Jim Crow shit. So I remember fighting in that campaign, but then also remember immediately trying to build the mass organization that would be able to reach the masses of the people. Not the African People's Socialist Party, which was meant to be a vanguard party organization, not for everyone. I was being enlisted to build this mass organization that would include Black people, white people, anybody who would want to join in defense of the Black community.



So that was one of the main first campaigns. In building that organization, one of the chief ways to do it was a campaign that we had that would fight for the liberation of Fred Hampton, Jr., who's mother was herself the president of the national organization and who himself was among—you know who Fred Hampton, Sr. was? It's his son. So this was the first campaign that I fought for in the mass organization, the Chairman Fred Hampton, Jr. Defense Campaign.

WIP: And that campaign was successful right? Fred Hampton, Jr., is out of prison?

M-1: Well, nah, it wasn't that successful. But I gotta tell you, being the chairperson of that campaign, I fought inside that campaign for about five years, and no, we weren't successful. We weren't able to get him out. He was later released due to another set of circumstances. But the 50,000 signed petitions that we had, many leaflets, conferences, and rallies that we did in the snow, and protests, you know, trying to get people like Obama in Chicago to support the campaign, and many other state representatives who did not. You know, we weren't successful at getting Fred out of prison. As a matter of fact, I gave up on the campaign and moved back to Florida, and we began dead prez. Fred Hampton wasn't released until into 2000. He did nine years of an eighteen year sentence. And I feel bad that he had to serve that much time. I wanted to free him immediately. But, it wasn't our pressure on the state, it was a whole nother set of circumstances that got him released. I could talk for days about freeing political prisoners. We've had no success. Zero success at making that happen. I could tell you about it.

WIP: Speaking of political prisoners, over the summer we lost two heroes of revolutionary struggle in this country: Marilyn Buck<sup>1</sup> and Lolita Lebron<sup>2</sup>. What are your thoughts on their passing?

M-1: I'm one of the low soldiers on the list. I'm a lieutenant, if that, in this army. Who am I to chime in in regards to the lives of people who have given so much in the great and valiant struggle for human rights, in the name of Black and brown, poor and oppressed people's struggle, women's struggle.

So when you talk about the names of people like Marilyn Buck and Lolita Lebron, I am humbled in their sacrifice. I only wish to be able to give an inkling of what they were able to give to our community all the way until the very end. Never, ever giving up. Never acquiescing. Until the day that they left this place, their souls floated into the sky, and they went to revolutionary heaven: they fought. This isn't what a lot of people would have to say about the peoples' lives who struggle conveniently for a few years. They say it was their heyday, or their college years. Thing were a little crazy, or something was in the water, and you know. *But revolutionaries don't retire.* You know. So with that being said, I shout out Marilyn Buck and Lolita Lebron in the highest. I shout them out in the highest, man. They are the example by which I want my daughter to live by.

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1 Marilyn Jean Buck (December 13, 1947 – August 3, 2010) was an American communist revolutionary, convict, and poet who was imprisoned for her participation in the 1979 prison break of Assata Shakur, the 1981 Brinks robbery, and the 1983 U.S. Senate bombing. Buck received an 80-year sentence, which she served in Federal prison, from where she published numerous articles and other texts. She was released on July 15, 2010, less than a month before her death at age 62 from cancer. ([http://en.wikipedia.org/wiki/Marilyn\\_Buck](http://en.wikipedia.org/wiki/Marilyn_Buck))

2 Dolores "Lolita" Lebrón Sotomayor (November 19, 1919 – August 1, 2010) was a Puerto Rican Nationalist Revolutionary. "In 1954, she and three other nationalists entered the U.S. Capitol with automatic pistols and opened fire from an upstairs spectators' gallery onto the crowded floor of the House, firing nearly 30 shots. They unfurled a Puerto Rican flag and Lebron shouted 'Viva Puerto Rico libre!'" She served 25 years in prison. After being released, "Lebron was arrested in 2001 at age 81 when she and five other people cut through a fence on the neighboring island of Vieques to protest the 1999 death of a civilian security guard killed by an errant bomb dropped during a U.S. Navy training exercise. The U.S. has since closed the Vieques bombing range. She was sentenced to 60 days in jail for trespassing." (<http://www.latimes.com/news/obituaries/la-me-lolita-lebron-20100802,0,2344471.story>)



recently, last month I went into the West Bank, which I was just thinking about. Altogether which is another situation than being in Gaza. I was also privileged enough, about a year before that time, to be able to go visit Gaza, through Cairo, Egypt like you said, which was a totally different experience. One, because you have to go through Egypt, and then go through the Rafah border, which was in collusion with Israel and I was able to see the Israeli politics effect on the international world, and other countries surrounding this conflict, like Jordan, and Egypt, and Lebanon, and the rest. So I was able to see it from that side, that point of view. And then going in to Gaza, which of course is a war zone and is in open combat at this time, I was able to see more of the destruction and damage of war. And then, on this trip I was able to go to Tel Aviv, Israel, so called Israel, occupied Israel, I mean occupied Palestine. Pardon me. Which has a whole nother spiel, because of this Zionist approach to the world, and seeing Zionism inside its inner workings: the military state—that is occupying a place that use to be called Palestine. Then I was able to go into Ramallah in the West Bank, and Nablus, and Jenin, and the rest of the places, and see the Jewish settlements that creep up and occupy more and more space every day. My reasons for being there I see as significant because I'm able to talk to the Palestinian people about *real solidarity*, and to show and exhibit solidarity. I think thats one of the most important words in this particular time.

WIP: Solidarity?

M-1: Solidarity. Because without real solidarity, we're really not talking about principled support for one another along political lines. And thats what solidarity really is. And we have to be able to do that. We have to be able to really exhibit that and talk about that, and so thats why I was there. And I think thats what can be so helpful to this movement on this side: I think that's how it's relate-able on this side. I mean we can already make the direct links to U.S. politics, European politics, and especially when billions of dollars and many Euros are being spent to keep Israel in the state that it's in. More than any other place that the U.S. helps at all, including the whole of Africa. And then you are able to see a type of warfare that's being exhibited against the people of Gaza and the West Bank. And you see the same thing happening inside the poor and oppressed communi-

ties inside the United States. So we have to talk about that. We gotta talk about the plans that they've had, the depleted uranium weapons that they are using to not only destroy the people in Palestine now, but for fifty to one hundred years they have devastated the future generations being born under chemical warfare and having to exist through all kinds of atrocities which may arise, like birth defects, or babies being born with many limbs, just the most gross things. We can see it all on the internet if we google it. But I think its a fair warning for those of us who don't have an open eye to how ugly it really is, to be able to teach ourselves up to who the real enemy is. And that's what I think is effective for the movement on this side to be able to see what's going on in the so-called "Middle East".

WIP: Two years ago y'all performed in Denver during the Democratic National Convention at a protest organized by Recreate '68. Now that we're two years into the Obama administration, are your views the same as they were during his campaign and what are your thoughts on the Obama administration right now?

M-1: No, my views aren't the same as they were then. I've had the value of two years of *more Bush Administration*, and no, I didn't make a mistake. Even if Obama is the president, this is more of a Bush-like Administration than we had when Bush was in office. My analysis is, you know, if you take from the words of "Politrikkks,"<sup>1</sup> my partner said, "You wanna vote, please do / cast your ballot, let your voice be heard / but then in the end, you'll see, mark my words." And we see now. And we now can mark his words that it was *politrikkks* time then, and its still *politrikkks* time when it comes to U.S. government politics as it relates to the world and us.

In Obama, I was able to detect the smell of neo-colonialism. It reeked of it before he was in the presidency. He had an apologist, pacifist—He had the worst kind of stench of Negro imperialism that I've ever seen in a human being. And then it came true. I think that's what we're able to see two years later. I was just talking to the guy who was giving me a tattoo in my chair, and he said, "Well, maybe he's done some things. Maybe what he's done is make sure that people who are getting

<sup>1</sup> "Politrikkks" is a song and music video that dead prez released during, and about, the 2008 presidential election. It features the refrain "Even if Obama wins, Uncle Sam ain't my friend." The video is available here: <http://www.youtube.com/watch?v=nXxUsjnCTMs>



things. Maybe what he's done is make sure that people who are getting health care, they can't be denied according to pre-existing conditions." I said that remains to be seen because his health care package is still being bantered about through this bureaucratic process that is called the U.S. government—you know, the House of Representatives, the Democrats, the Dixiecrats, and Republicans: which is the same thing. We can't declare it a victory yet. Even if that is a victory, I think at most it's just reform. But I think Obama has done a huge disservice to the people who he lied to in order to get into office, including the Black and Brown people around the issues of immigration and the rest. There's been a general ignorance of police terror and police brutality, that has run wild and is running rampant throughout our communities still. I just don't see things getting any better. As a matter of fact, scientifically, as a scientific socialist, I see this as the last stage of imperialism. And, you know, *watch out for what's next*.

WIP: As you mentioned, a lot of people, especially in Black and brown communities, put hope into the Obama campaign. For many of them, especially young people, it was the first time they were inspired to get involved with politics. Does the fact that young people got mobilized politically represent an opportunity that can be grasped onto by Leftists and revolutionaries?

M-1: It depends on how ready our movement is. We have to be in a strong enough standpoint to be able to take advantage of the activism, the spirit of activism, that has been awakened in some people. So if we can take advantage of that spirit of activism, then we can talk about what to do now that those people have been bamboozled. Now that the Black communities, who once had Obama's vote, now want to know what it can do. Or the white people who were bamboozled by Obama, and gave him so much great access to social networking platforms, and a kind of revolutionary stand point of how to engage the public, which he didn't have before this new energy was pumped to his campaign by people who actually believed in the kind of change that was he was lying about. I think those people are still here. Now if we let that energy go aside, then of course we won't be able to use that any time soon, you know what I mean, we won't be able to use that. But if we jump on it in the moment, and we take advantage of this opportunity as we have it, we could steer that spirit

of activism into a new direction. We can dare people to have a new vision, one outside of the one that they had planned for us in this bourgeois kind of idea about saving America—Fuck that, we're not saving imperialism! Let's not save imperialism. Let's not save capitalism. How about that? What about a new idea? What about come up with a new system, a vision for the future that works for the future for everybody and not just the very few at the top. In the movement, we have to be able to put out these ideas quickly, and define it before we lose that momentum. And that's the phase that we're in now. I think more and more people are becoming disgruntled and coming out with it. The Black community is now speaking out about how Obama definitely ain't representing us. There use to be a time when that wasn't cool. There use to be a time when we use to be called "haters" because we use to talk about Obama. But now everywhere I go, there's a whole bunch of people who now realize that Obama is not gonna rescue the mainstay, the main problems that we have in our communities. And so here we are, faced with a whole bunch of fall outs from people who want to do good but now who don't have a place to do good at. So it's on us. It's on us to get organized, get into formation, provide correct political education, real political education, and go forward. And let's holler at the people.

WIP: Right now we are obviously still in the midst of this deep economic crisis. What are your thoughts on how the Left has responded to this crisis so far and what could truly revolutionary response be? Is this an opportunity that we're in or could it only get worse from here?

M-1: Just like I was saying in the last question: Unless you have a defeatist attitude, there's no giving up, laying down, and dying. Our movement has been weak before. We have been weakened by, you know, the counterinsurgency and by government programs to prevent the people from realizing their real power. But right now is the perfect opportunity to really get everything together. Really the only change we have to make is in our minds. That's the first change. Once we have information, we can change our minds about where we invest our money, where we spend our time, where we send our children, how we educate ourselves, what system of healthcare we choose to have, what system of government works best for us. I mean, everything is on a brink right now. Everything is. I mean,



you really have to be able to look at the world from the point of view of one who sees that imperialism is in its last—its in its final stages. *This is the scientific view*. Other than that, we're gonna have a defeatist attitude. We're gonna be looking at things from an *emotionalist* point of view, one that is subjective, in your personal space, and individual in how you feel, because we're broke or because we don't have the kind of leadership. But in the *objective space* that we have, we have to be able to see this thing as: *we have to prepare for the final offensive*. We're still at the preparation for the final offensive. And there's much work for be done. There's much work to be done.

WIP: Recently several organizers from Olympia have made trips down to Arizona to learn from, and show solidarity with, the communities struggling down there. What do you are the implications of the rise of these far-right, populist movements across the country and these new, almost fascist laws like SB1070?

M-1: The U.S. system of imperialism is in crisis. Capitalism is in crisis. They are kicking around new ideologies about who will lead towards the future. So then you have organizations like the Tea Party, and other organizations, that are these patriotic, Right-wing organizations that claim to make sense because of this kind of lack of leadership or feel towards, you know, the real push towards resurrecting capitalism, resurrecting this system. I see it as a particular characteristic of this stage that we're in right now, you know. I think that's trendy. I don't think that those things stay. I think that they will find a way to consolidate. That's something the ruling class does very well. They consolidate their ideas about how they're going to kick ass in a very broad way. And they're pretty much all in. That's something that our movement just doesn't do. We split and faction and work separately. And even though they will disagree, and they might fight tooth and nail, they might black an eye or knock out a tooth, at the end of the day they will have a program that works that they will unite with in order to move forward. Which is they reason they can pass these ludicrous kinds of legislation, that are really just straight up declarations of war on poor and oppressed people. You know what I mean? Like what's going on in Arizona and the rest of the world. So, like I said, now is the time is a prime opportunity. If you are scientific, which you have to be—if

you're not being scientific about it than you're being emotional—if you're scientific about it, then you can understand why and how these people have come to the kind of conclusions that they're come to. The problem is that we have not developed a unified conclusion about where our movement needs to be.

WIP: You've spoken a lot about the need for organization and for true solidarity. Incite! Women of Color Against Violence has identified one of the major obstacles to achieving these things in our communities right now as the *non-profit industrial complex*<sup>1</sup>. What are your thoughts on the non-profit industrial complex? Do you see it as a major obstacle towards revolutionary organizing or does it provide us with resources that we couldn't get anyways?

M-1: You know, it's like sucking from the tittie. We put big words on shit. Political organizations cannot suck from the tit of the government and expect it to feed them and grow. Its not the government's job or the general taxpaying public's job to pay for revolution. This happens by our own hands and feet; our own blood, sweat, and tears. The idea that its become a non-profit industrial complex, the idea that it now even has these razor edge teeth—that it can bite—that people see now is because for many years they set up the process so that we would be able to be depend. They siphoned these funds to these organizations but at the root, the objective aim was to *control* the organizations. The objective was never to make a revolutionary organization. It was always to control. But it started with slight control, and now its more control. And now the organizations who have subjected themselves to this kind of hierarchy of structure are now complaining. "Oh, they pulling the funds away! Oh, now we can't do--" Well, fuck that! We always had to fund ourselves! Revolution is a result of an independent movement. It's not one that's gonna come as a result of a government program, or some sort of a lick-skittle program that we get help, cause no, we've got to make our own help. The idea is to make our own. That's the only way we're gonna understand real revolution to begin with. So, to me, its plain and simple. And anybody who has been comfortable enough to think that they can make revolution with the funding of some major private investor or somebody who they thought had good

1 <http://www.incite-national.org/index.php?s=89>



will—no they didn't, they never did—the politics was being confused. Real revolutionary organizations would never accept these funds anyways because they knew that they were tied to people who were not united at all with the general politics of, you know, where we stand. So that's my point of view. You know, that's just growing pains. The movement is having growing pains, because it wishes it had more resources than it does. But it has to make the resources. It has to forge a new way. It has to make a leap, a qualitative leap, in understanding of how we can do that. And if we can't, the movement has to go under, and find people, and let people emerge who will go and get the job done.

WIP: Okay, so one final question: I was recently at the U.S. Social Forum<sup>1</sup> held this summer in Detroit, and my impression there was that increasingly many movement organizations that are anti-capitalist are organizing themselves horizontally and in a way that is more non-hierarchical than similar organizations of the past, and that these new organizations do not consider themselves to be the vanguards of the revolution. Do you think this represent a new opportunity, that the Left is addressing problems that happened in its past when organizations tried to model themselves as vanguard parties, or is this a step in the wrong direction? Do you think the idea of a vanguard is still necessary or is that a dated concept?

M-1: I think the idea of the vanguard is one that was begun correctly by revolutionary organizations that had a clear understanding about the world at that time. The idea began in the mid-60s and developed from a Maoist-Marxist approach towards a socialist understanding of the world. You know, I'm excited about the fact that there are organizations who are thinking outside of the so-called box. However, the thing that we may not need to do is re-invent the wheel. If we take a clear perusal of our history, then we can see this type of action has happened before, where our organizations have tried to figure out how to do this thing in a more organic kind of fashion, you know, without a leadership or a vanguard. I myself come from the line of organizing that believe we need centralized leadership. *I do think we need centralized leadership.* Now, you can call it what you want to call it, but I think there needs to be centralized leadership that understands and operates from the bottom up and from the top

down, organically. Now, does this mean being rigid and stiff, like "Oh, I have to be like the Communist Party or the African People's Socialist Party or whoever the fuck?" No, I'm not saying that. I love the idea that we are thinking of organization from a brand new standpoint. Let's not spin our wheels and reinvent the wheel. When we have gone through this process, we can do political education, correct political education, of our history, of our revolutionary movement history, without taking ourselves through a lot of conclusions that don't conclude and trials that don't bring us results. Am I accusing any organization of doing that? No, because I really don't know the organizations that are trying to do things. And I'm glad the Social Forum has pulled these forces out. I would love to meet them. I would love to talk and see what it's about. As dead prez, a lot of times I'm not afforded the opportunity to get into it, roll up my sleeves, and be in the meeting the way I used to. I used to hit the pavement, I used to go door-to-door. The level was of organizing I was doing—I really love that kind of organizing. It's thankless. It's not paid. It's grunt work. But it's the type of stuff that lets you see, and get a clear picture of, what kind of theory we really have to develop. And those are the people that I need to talk to in order to see where we're going and how dead prez can function as an organ that can really help this process and get the word out. I don't have the answer as to what the formations will look like. But I can just say I'm excited about the process that people are trying things that are not, you know, the same as the old thing. And that's good, because we can't do the old thing anymore. The old shit, you know—even going into the Democratic National Convention this time, and Recreate '68. I was turned off by the name "Recreate '68". Because we *can't* recreate, we can't recreate '68. We gotta do '08, and '09, and two-ten. We gotta do that. Because if we try to recreate '68, we're gonna get those same results. And those same results didn't work, because in the end of '68, Fred Hampton, Sr., was murdered. And the Black Panther Party was destabilized. Leading people were run out of the country and jailed. We ain't trying to recreate '68. I'm trying to go to 2011 with a revolutionary agenda that reflects everything that we learned so far. And I think that's the movement.



WIP: Thank you for your time to answer all these questions. Do you have any final comments? Maybe any thoughts about what it feels like to be back in Olympia after all of the controversy last time the two of you were here?

M-1: Well, in my final words, I'd like to say, you know, "Burn, Olympia, Burn." Long live the people's movement. Long live the resistance, the revolutionaries. I hope Olympia, Seattle, Tacoma, becomes the scorched earth for would-be revolutionaries, and free thinkers, and revolutionary-minded people. I hope this can become a home, a bastion, it has become, I see it living that way. *And even though dead prez was able to see a fire ignite, dead prez did not ignite the fire.* The fire was here long before we were here. And I'd like to see it continue. I consider this one of our revolutionary homes. I consider this, politically, one of the safe havens that we have in America. And so I'd like to see all of that continue and thank everybody who is out there putting in real work and knowing that we know you're there and we're behind you a hundred percent. And that's what it is.

If I can do some selfless shout outs, I'd like to say shout out to my partner Stic.Man as we work on this brand new album called Information Age, and in more albums that come from dead prez. I hope we're able to do the work that I think is necessary. So let it be known: if you need us, call on us. We work for the people. And the streets is our office.

## ADDITIONAL RESOURCES

**deadprez.com** - dead prez' official website. Information about shows and other events is available here. Free mixtapes can be downloaded here as well.

**wip.com** - Works in Progress. Local movement based newspaper for the South Puget Sound area.

**bossupbu.com** - Boss Up BU. Real Recognize Real. Stic.man's business. Access to books written and published by Stic.man, information on vegan nutrition, as well as dead prez music videos and merchandise. Also home to .Ammo Magazine, edited and published by Stic.man

**rbgfitclub.com** - "a health & fitness blog that advocates the evolving RBG lifestyle and movement and is founded by Khnum "stic.man" Ibomu of dead prez.[...] This is about families living healthier lives.

This is about people having access to real information that is not based off FDA/medical/pharmaceutical/meat/dairy corporate lies and propaganda but by everyday people's wisdom from their experience and their results. Our health is our greatest Wealth."

**mikeflomusic.com** - Mikeflo's website. His mixtape Fly, Fresh, and Responsible, Vol. 1, is available to download here for free.

### Recommended Readings:

*The Autobiography of Malcolm X as Told to Alex Haley* - Alex Haley

*Malcolm X Speaks: Selected Speeches and Statements* - El Hajj Malik El Shabazz

*Revolutionary Suicide* - Huey P. Newton, Minister of Defense, Black Panther Party

*The Philosophy and Opinions of Marcus Garvey* - Marcus Garvey, Edited by Amy Jacques Garvey

*The Wretched of the Earth* - Frantz Fanon

*Uses of a Whirlwind* - Team Colors Collective (editors)

*I've Got the Light of Freedom: The Organizing Tradition and the Mississippi Freedom Struggle* - Charles M. Payne

*Multitude* - Antonio Negri and Michael Hardt

"I live, I die, I organize / Everything I do's revolutionize / I build what's good for the whole damn hood / Study Gs like these, really think you should / I Study Malcolm, Garvey, Huey / Malcolm, Garvey, Huey / Malcolm, Garvey, Huey / They're life is like a movie"

- "Malcolm, Garvey, Huey"

*Turn Off the Radio, Volume 4: Gangsta Grillz*

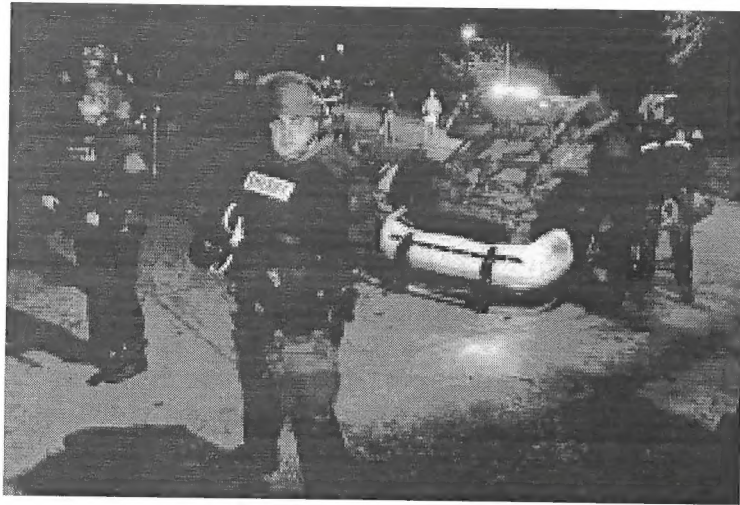


Another day of oppression / They call it receseession /  
It's media mis-direction / But you know what gets  
greated by repression? / A long overdue, much needed

### INSURRECTION

- "Don't Hate My Grind",

Pulse of the People: Turn Off the Radio, Volume 3



"And even though dead prez was able to see a fire ignite [in Olympia, WA], dead prez did not ignite the fire. The fire was here long before we were here. And I'd like to see it continue. I consider this one of our revolutionary homes. I consider this, politically, one of the safe havens that we have in America. And so I'd like to see all of that continue and thank everybody who is out there putting in real work and knowing that we know you're there and we're behind you a hundred percent. And that's what it is."